2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

ourselves. Naját and Shukuru and all the children were gathered round, but the men were out at work and the house was (relatively) empty. So while the mother fed the child I learned all I could about orthodox baby management. Until the baby cuts his first tooth his mother will not take him to any house where there is another infant. Possibly it is felt that with one tooth he will be armed for self-defence against his contemporary; possibly the rival mothers might be tempted into tactless comparisons. Up till this point too, no male of the house may handle him. An amusing little ceremony heralds the cutting of this all-important tooth. Some elderly man—usually the grandfather—"well skilled with children," takes the baby in his arms and out into the open. After that his father and brothers are free to play with him and carry him about.

Until the child is two or thereabouts he lives the life of a recluse, strapped into his cradle night and day except at meal-times, or when taken out for an airing in grown-up arms.

When the moment came for replacing Faqér in his cradle, Naját and Shukuru bestirred themselves and fetched some dry, finely powdered earth which they gently warmed over the ashes of the fire. Bibo Gímo produced a large square of strong cloth, sweet and clean but dark with use, and spread it on the dais, lying the baby down on it with a tiny cushion under his head. Then plenty of the earth—it proved to be pounded sun-dried cow-dung, as clean and inoffensive to handle as the fibre in which we plant our bulbs—was packed round him above and below, and he was carefully parcelled up, arms, legs, and feet, into the stout cloth, bandaged into it with a long binder, and laid in the cradle. When he is "changed" the last lot of packing is thrown on to the fields for their enrichment—and that's that. Very cleanly and ingenious it all is and vastly preferable to the eternal washing of "nappies," which, indeed, would be a grim task with insufficiency of cloths, cold water, and no soap.

The bottom of the cradle was full of nice clean straw with a padded mattress on top, and by the time baby's cushion was adjusted and a red quilt laid up to his chin and well tucked in

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

643 Here I will quote from *The Autobiography of Sir*
771 *Mohomed Nazim Khan*, K.C.I.E. (Mir of Hunza from
798 1892-1938 and grandfather of the present Mir):

[127] "The people of Hunza were originally idolators and they became Shias when intermarriage with the ruling family of Baltistan was arranged and later, when my great grandfather Shah Salam Khan was on the throne, most of the country became Maulai. In Ganesh and Hinni, there are still a few Shias and two Sunnis. When I became Mir I declared to the people that they could adopt what religion they would, which annoyed my advisers who said that a country with many religions was bound to fall. I said that religion had nothing to do with ruling and have proved myself right in that there has been no religious strife in the country since that time."

788 Maybe the Hunzan farmer mumbles his prayers while he is working, but he seemingly doesn't appear to stop from his efforts on behalf of his farm.

000 From my actual experiences in seeing and viewing religions throughout the world, I am of the opinion that, where religion demands too much of a man's time, his industry suffers and this affects his standard of living. It is a possibility that pious, religious people throughout the world will take exception to this but, nevertheless, I am stating this as my own opinion, based on my findings and observations, and that's all it is. If anyone wants to debate the point with me, I'd be happy to provide the time and the opportunity.

The Hunzans are not fanatics and therefore they can devote more time to their labors than those who spend their time praying and resting, because of religious holidays and observances.

852 Being Mohammedans, circumcision is practiced on
304 all male children. Normally this operation is performed

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

when a child is one month old. Due to any one of many circumstances, it can be put off, but it is performed before the child becomes of school age in practically all cases.

The Mir told me a case of a man who came from Murtazabad. He had gone away to Persia when he was just young and eventually returned to Hunza uncircumcised. Then he met a girl, fell in love and wanted to get married. Before the marriage ceremony could be performed, he had to allow himself to be circumcised. This, in a mature male can amount to major surgery and a long period of illness, pain and recovery.

Evidently circumcision has been proved beneficial to mankind because, from the information that I have received, it is now generally practiced throughout the Western world as well. It is unthinkable that any Mohammedan would take unto himself a wife before he had been circumcised. By law a man can marry at 15 and a woman, or should I say girl, when she is 9 years of age. Therefore it is almost compulsory that circumcision be performed before a male is 15.

It is quite common for the parents to arrange for their children's marriages when quite young. That is, the parents betroth the children to each other even from the tender ages of childhood. Nowadays in Hunza the men marry between the ages of 19 and 21 and the girls from the ages of 13 to 15. Actually that isn't too far different from the custom in the West.

All marriages take place at one time of the year in Hunza—usually December 21st—and there must be snow on the ground on the Hunzan wedding day. Where the Mohammedan law runs in opposition to the Hunzan law, the Hunzan law invariably prevails.

Yes, there is divorce in Hunza, but it is very rare.

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